M1618cc4
Barn Lunch/Coffee
Ques.& Ans.
Saturday July 5,1969

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[redacted]
Must Remain in
Transcription Room

SIDE A

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We are so solemn today. No smiles,No particular talk. What is it? Do you think that I am on the warpath? Of course I am. And peace won't be declared until things are in a better shape. And I wouldn't say that it is entirely up to you,because I think we are experiencing what I have said already 3or4 months ago. That the difficulties that there are at the present time, and the conditions in the earth and that we all have some kind of a ... We are all under some kind of an influence,and that many things happen completely unaccounted for,which seem to be,of course,accidental,but they must be a part of a larger pattern. And that with all the difficulties we are now faced with,and there are several here and there,which look sometimes like accidents that we could try to see it as something that is bound to happen because of the conditions in which we happen to live. And the state in which the earth is at the present time and cosmologically,that certain changes are taking place without our consent. And that the only way we can consent to it is by trying to understand them as a result of a law,which law you do not know, but nevertheless the effects of the law become noticeable. And instead of resenting it, you go along with it. If you oppose anything,something you don't like,there is of course a crash and there is a fight and then whatever is strongest wins out. But you have no further contact with that what happens to be as an event affecting you after the clash is over and many things have been destroyed, you have to start again. And much of that what was contained either in you or in the accident that is the force that opposed you,has been destroyed and is gone. The attitude that one should take is first, to try to see it as a necessity without being able to explain it. And then you go along with it, that is you try to under-

stand what it is, not to oppose, and in that going along with it you make a contact. There is no destruction but there is a possibility through the contact that something can affect you and [redacted] you can affect the condition because there is a contact of a certain kind which on your part should be a willingness to be affected by what ever happens outside, And that then you have certain material, partly a better understanding, with which, you can meet the conditions as you then find them. It all depends on a question of resentment. Resentment is usually the sign of ignorance. It is that you don't understand that everybody is mechanical and that there are mechanical laws on earth. And if you understand that you are mechanical you will have a certain language of mechanicality and unconsciousness and and explanations of course that belong to that particular kind of level where you happen to live, but the resentment shows that you don't think enough about all angles that may be the cause of anything happening. And you don't realize what you are, and it's that kind of lack of self knowledge that many times gets you into trouble. Allow yourself to follow through with certain things as if you go the second mile. And no resentment and not necessarily a liking, because it's not that you have to be so tremendously grateful for an oppertunity. Oppertunites sometimes are very distasteful. But at least you don't want to dismiss them..The question is always to extract out of any kind of an experience and to extract out of what you are yourself, that what is useful for the purpose of growth. And when the accent in one's self is on the wish to grow up and to become what one should be, even in the midst of all the subjectivity we are exposed to, then that what starts in you is your inner life and it is being fed by a certain quantity of material which otherwise you do not want and you turn away from. And it does not mean that you have to give it an arm and be very [redacted] kind

and embrace it. But you have to be on the basis of a possible exchange and not cut it off. This is the reason why Work is on the surface. The motivation for your Work is your own and comes from the inner life, whatever there is as life in you. To whatever extent that emotional quality has a depth and may sometimes be quite deep within you, without actually saying that you have reached your magnetic center or that what you are doing comes from that. And it is not a question of trying to hunt it up by sitting and theorizing about it, or by making attempts that you now want to go to the inner inner sanctum sanctorum. Usually with that kind of determination you fall by the wayside and you get lost in a lot of theories which don't buy you any bread whatsoever. The only way by which one can learn is by remaining in contact with outer life because that is the condition of earth. If you were in a condition of the planets or if you were in a condition of a conciousness, it need not be that way because then you could forego whatever exists as a manifestation because they have no further value. But all of us are still in that state where the values are determined by the appearance. And it is up to one's self to see where such appearances, that is the manifestations of one's self, come from. But that remains your affair and it will be shown to you by accepting the outside conditions for whatever they are. And in accepting that and your reaction towards them which is also the manifestation of yourself, accepting that what you are without any further criticism, then gradually the doors to your essence will be opened and it may be that after sometime there is a chance that you really have a deep feeling beyond which there is nothing else. Don't try to look for it. I started out by saying that you are morose. You must not be. You have to be in a certain state, if you wish, of equilibrium. But your manifestations need not be as if you're sitting in a church. You are now at a meal. You are eating. You see each other you can talk together.

It doesn't matter whatever the manifestations are. If you consider that bad, it is just as bad to sit quietly and not have any idea about consciousness. You don't gain anything by that kind of expression on your face or even that kind of a posture. Just be what you can be. At certain times utilize that what you are to the outside world. Feed it from inside in anyway you can. That will teach you. But when it is just something that is put on like a face, that face has nothing to live with. And therefore it remains on the outside and it sloughs off and there is nothing you gain from it. You don't have to pretend. You can be whatever it is even if your life is at the present time at a certain level, just at a little bit below the surface. You are engaged ordinary activity-eating. You sit here after you have worked during the morning. It's the beauty of this kind of thing, this kind of work at the Barn and it's surrounding which is condusive. It is exactly that that will help you to understand much more about your life, because working here is not like working some where else, like a picnic or like at some one else's house for money, or like having a party at the Kawanis club. There is something you can use, and because of that, physical work here, if you can understand it, will exactly help you in opening yourself up to other possibilities by the utilization of your physical labor. And it is not that kind of suffering which then would require on your part such a face that no one wants to look at you twice. Just be normal. Ordinary. Even very ordinary. Even if you wish, stupid. What is the difference in an unconscious state? Afterwards you will remember if it was perhaps wrong what you have said or so. You do it a thousand times unconsciously many things that you do are not worth while at all. And you know that in your ordinary life how often there is energy spent in certain directions when it has no results really not even for you. It just happens

to be a result of your breathing. And there is very little intention with it. So be. Just be. When I play music, it's a little different, because then perhaps you want to receive something somewhere else. But with an ordinary meal, well as it is cooked, and the care that has gone in it, and all the things of that kind still belong to ordinary life and don't get away from it yet. Ordinary life on earth has a meaning and you just cannot say I don't want to pay attention to it. That is why there is a gathering, not two or three, a whole bunch of people get together to look at each other and to see what they can make of it. It is a picture of life as it is in general. As life has to be lived on earth. Life is not always roses, roses. Life on earth sometimes, when you are engaged in an activity which concerns you, or which requires a certain amount of attention, or for which you are paid, and you become involved, you like it, at least most of the times you can like it, no energy left for anything else. That is roses, roses. It means you are unconscious and you just can fan yourself and you can sit and at times even in difficult activity you can lose yourself completely at such times of the roses don't think about the thorns. The thorns are when you make attempts to Work because they prick you. They prick you in to your aliveness. They make it a little uncomfortable for you. They have to do with your manifestations as they are and then when you then try to Work and to wake up then what you see, at first of course, will be completely partial and gradually you will try to learn to accept them. You will accept the thorns. You will intentionally sometimes produce them. You will want that to wake you up and then is your Work going on in the midst of roses. Gradually inroads are made on that what engages you too much. And that perhaps after some time you can do things with your tongue in your cheek and still do them right. And not giving it as much at-

tention as sometimes the world seems to require. Then you are in the middle road. You are then with the possibility of being what you should be in accordance with the law of nature. And you also could be with a certain part ~~x~~ according to the laws of great nature. And this is how a man walks through life. This is how when he goes, and let's say, ~~xxxxx~~ gets married, he cannot expect roses and roses, and roses. He has to take everything that comes, and to place it, to understand it, to give it a value it deserves, in accordance with one rule, "What good is it to me for my growth." When you start to use that kind of a measure, when you say what is there in it for me? And the answer is How much consciousness do I derive? How much insight? How much conscience will an activity produce for me? Then one ~~xxxx~~ grows a garden with roses and thorns and then it can be sometimes quite beautiful to look at. To the outside world it looks just like flowers, but for the garderner he knows how careful he has to be even when he wants to pick a rose and wants to give it to someone else. Jessica and Ernie get married. I hope that your wish for them is equal to the wish you want for yourself in the development of your own life. And that you will be able at times to have that attitude and then you can give them, perhaps you can help sometimes to take some of the thorns away. Perhaps sometimes you can smell the roses and the fragrance with them, to both of them. (NEW PARAGRAPH) But you can drink because it's for the future. (NEW PARAGRAPH) THERE IS One more thing I want to add in connection with the warpath. Last night I was quite vocal about the attitude people should take regarding themselves and their behavior. And that that what I believe in is the establishment of a unit and a unity among us. Try to understand what we are trying to do. And that because of that, forms of behavior which are of course unconscious and have become sometimes so habitual also have to be scrunitized and you have to look at them to see if

actually kind of behavior you approve of, for yourself, and if they belong in a small community like ours. I mentioned about the activities we are engaged in to the outside world. And I would like to give such activities as good a chance as they can get, and I ask all of you to help in that respect so that when you look at what ever it may be, any kind of the stores we now have, any kind of activities that goes on with which you are familiar, including the guest house, including the different things even we do here at the Barn, that you start to behave in accordance with the purpose of such activity. I mentioned last night the question of too many people sitting where they don't belong, ordering or drinking coffee when there is no need for it, Or just chat, chat. And intruding into an atmosphere that which has to be maintained for the purpose of that kind of a, let's call it a store where something has to be produced, AND where something must be done in order to give the store the value it wishes for it's own existence. And that there is a reason for trying these kind of activities so that it is up to all of us to help to understand what is meant by the purpose of a book store or a railroad store or a sound work shop. I said last night it's not a gathering place. It's a market place where one comes to look to see what there is for sale. And then you can even wish to become a buyer or maybe you would like to look around with having in mind what is there for sale. But you are not selling your own little idiosyncrasies so that someone else can listen to it while you enjoy yourself sitting on the bench and talk all kinds of nonsense which does not belong in that kind of a store. When you want that go out into the garden, Go to the Two G's, Go to the Crystal Inn, Go to an outhouse, I don't care. But not this kind of introduction into something, that we with all our might, with all of the kind of thoughts and intensity and the real wish to make a .

success of it, where different people are engaged to try to hold up and maintain a certain level and to see that money is spent in the right way and [redacted] that we are not making too many mistakes. And that we can count on these who come so that they also [redacted] perform their responsibilities for that purpose. It doesn't exclude of course you come say, "Hello! Nice store you have, Goodbye." I don't care how you want to do it. But no one is going to sit there for too long because you don't belong there. Unless you work, if you work, for the purpose let's say of selling books, for the purpose of creating [redacted] an atmosphere of that kind of wisdom, knowledge attracting by your presence, these who want to buy a book, it is a commercial institution. It's not a hospital where you sit and rest from your physical and psychological labors and give in to your laziness. That was one thing I said. The other was regarding to a person I mentioned by name which I will not name again because as it is sufficiently well known, but for these who don't know please ask who I mean, and to tell everybody that it is and this now indicates I am on a warpath and now I happen to be the general who gives an order to the army not to have anything to do with that particular, this time I call him obnoxious and detrimental, person. I will repeat the same thing tomorrow as I promised so as to reach everybody. And I hope that if not everybody is here that gossip will reach these who are absent. As I say, The warpath will be abolished by mutual consent. When there are peace talks when there are showing of certain forms of behavior of willing to understand what is the aim of this kind of work. When there is seriousness, not on a political basis. Not by just showing and saying one thing and doing another. Not by certain forms of publicity which might [redacted] get them in the newspaper thinking that the war in Vietnam is almost over. Without touching that what are the fundamental causes of economics

which cause this to exist and which contribute to the maintenance of it. So that you can go to Paris and back and you won't find peace. You can go to New York and back and won't find the peace unless you in your own understand what is meant by Work on yourself with others in a group to establish a level, which level then is like a road and will cover the warpath completely. Don't be hypocritical. Just be what you can be. Honest and sincere and simple. Don't expect anything of the peace unless you contribute something to it. When you do, even at that you won't be surprised when it happens to be there because you will say this is what I wished all along. I hope you have a good afternoon.

END OF LUNCH

COFFEE-AFTERNOON

Bill. Is he sitting there already? We will have coffee. At what time do we start with movements? Ans: After Coffee. ∧ Yeah, what time usually? Ans.: Whenever coffee is Finished. I see, so if we keep this to an hour, it is alright? O.K. That will be fine.

Tonight questions. And as you know now, not toomuch theory, it does not belong to physical work. And it has to do with what you experienced, I would say recently. No, or not too much talk explaining about your wonderful experiences 10,000 years ago. What happened today. What happened even during the week. What is it that is not clear, etc, etc. You know I have repeated that now many times so now let's talk about Work. Who has decent questions?

Ques. When you talk about a person having in ordinary life an aim, in having in life having an aim for work, In ordinary life to be dignified you said, but I personally when I go through life in ordinary life as I go through the week if I have anything that I call my own it is only dependent on states, very erratic. And I couldn't say I have got an aim which is like a channel.

Mr. Nyland-- You will remember probably we did talk about aims in ordinary life. Daily aim, A life aim, And then what I called a universal aim. I think a daily aim and a life aim is quite easily understood. You come to a point in which you start to consider what is going to happen to you. And in what direction you want to go. How do you want to live on earth? You realize that you are a human being and that there are certain requirements that you have to fulfill. To what extent they are clear depends on your education, the people you have been associating with and what ever there is developed within yourself. I don't think it has so much to do with inner life in the beginning, because mostly and most of the time I am interested in being a good fellow, earning enough money and having a certain position in life. That I consider a life's aim. Each day, when I am actually serious about that kind of aim in my life I will try to arrange the day in such a way that it is in the same direction as my life's aim. These two things you can say are quite unconscious. And if you don't understand that, I don't understand you. I think a person who is growing up quite logically will think about what he is going to do. What does he want to do for himself, what does he expect, what kind of business he wants to be engaged in, how does he want to earn his money? Does he want to get married? Where does he want to live? What experiences are avaliable to him and how can he use the talents that have been given? Under what ever conditions he happens to live, he has to have at least some kind of an aim. When he pursues the aim he does that in the best way he can, and in the pursuit of that maybe he runs up against certain difficulties that he doesn't know which way to turn. And then he follows either the line of least resistance or he has something he calls his conscience, and it is a conscience which is based on ethics, on good behavior, on bon ton, on everything that concerns himself in society. And what ever the rules of culture and civili-

zation are where he happens to live . It is a very simple kind of a thing. If he doesn't want to do that, of course he has a choice, at times, to become a derelict, and to die afterwards in the gutter. And he may have very special difficulties to overcome because his father and mother are already half dead and need support. Maybe he is the eldest of the family and the rest of the children also have to be supported, or in some way or other he has certain things that are laid on him which maybe he doesn't like, but maybe sometimes he accepts them, and if he doesn't like them he runs away or he enlists in the army AND what ever he wants to do. For me it is so simple. Every person has his eyes open, will look around in the world and say, "What am I going to do and how can I, if that is my nature, or what ever it is, how can I get away with the least amount of time and energy spent? How can I remain just as lazy or how much can I depend on someone else or what is there can I do to another person? What can I do with them? What can I make out of them? How can they serve me? What do I want as a certain place of recognition?" You understand what I mean? That's what I am talking about. Just ordinary life. It is not talking about Work. Work means that at the same time when I pursue an aim for the earth, that I also pursue an aim in order to be free from the earth. And then I develop something in me which is quite a different, as you might say, part, much more essential, much more real and, I hope, much more lasting. So to some extent, I make a division between two kinds of aims, one the daily and the life aim, AND the other which concerns the possibility of a human being, living on earth in relation to the rest of the universe. And in that, of course, I have to bring in my inner life to some extent because if it has any relation to the rest of the universe, I have to have some kind of a formulation for that what I consider the universe. And what is my

relation and if I am religious of course I use a certain terminology for it. I don't understand the question. Then you think about it a little bit.

Ques. When I try to observe my self and I feel that there is a more objective thing, when I think back afterwards... How can I know if I am more objective?

Mr. Nyland--What is the difference between being asleep and awake in ordinary life? Ques. Being asleep in ordinary life? NYLAND: Yeah. What's the difference when I physically am asleep and I wake up? It starts to notice certain things. It starts to become active. It has a relationship to the outside world, and there is something going on which does not take place when I am physically asleep. When I am now half awake, sleeping, waking, and I wake up something in me is awake which affects the totality of myself-there is the same difference. That is the difference between subjectivity and objectivity. But it is exactly the same as a little child who doesn't know when it wakes up in the morning that the whole world is still ahead of it, and it is very slow in perceiving and even developing certain sense organs. So compared to the way of how one wakes up in reality as compared to the state of half sleep in which I am in daily life, it also takes quite some time before I understand what is meant by objectivity. To some extent when I want to Work there is a little glimpse of something that gives me a different kind of light and different insight into myself. I have a feeling that something is in existence which was not there before and I say to that I have opened my "I". So that the "I" then perceives myself in relation to the rest which I now call that what is ahead of me as a possible experience. And it may not be an experience as yet but I see myself in relationship to that as unconscious, and at certain moments in my little flash of consciousness I see myself for what I am worth. And then I say, "I was asleep" or I realize I was in a state of mechanicality about which I couldn't do any thing. But the state I have

now, which I now experience for one moment is quite a different kind of a state, and one could describe certain results when one is or when one experiences a state of objectivity, and by that I mean when there is something objective with me I call an "I" or when there is something that is objective to me and I call a presence from a higher level, then I know that there is a difference between the two things. One in which I am completely unconscious and do not even dream about the possibility of objectivity. The other is that something is there which I cannot define, but for the time being I call a certain light which ~~for the time being~~ helps me and enlightens me. When I am in the presence of an "I", the "I" starts to affect me as long as the "I" is there and something takes place in me in the presence of something which is awake. How to find it? By trying to Work and to see if there are differences as a result of such attempts in your experience. And that there will be in the beginning certain moments, you say, now I know what objectivity is, and a year later you will find out it wasn't, but now you know, two years later, hey, it's a..., what was that? the glasses, you know what I thought it was? A match is reflected the light and I thought, that's why I said "hey". (laughter) Ten years later you start to know a little bit of what it might be. It's a long road, but in that respect, it's exactly the same as scientific development. I first gather a great many facts and I say I know it. I establish a law which I say, "That's it". After 5 years I start to doubt it and the law changes into a working hypothesis and I'm glad that I haven't found anything that is against it. Ten years later, the working hypothesis is still in it's own state and there is no axiomatic truth as yet and I have defined more and more what I don't know. It is the same with Work.

Ques. Twice today, people, two people, told me something about myself, once in the morning and once here at the Barn this afternoon. And both of these things that I heard from them, I feel now, proved helpful. And I often feel that there are certain things about me which I can't always see and which I would appreciate others telling me. And at the same time, sometimes I see things about other people, which I think if I told them, could prove helpful to them. But I'm not sure when to talk to them, when to tell them something that I see.

Mr. Nyland.... I think it's very difficult. You run the risk, and whoever tells you runs the risk. I don't think that people really want to be told by someone else what is wrong with them. I think they look much more, of course, for flattery and that even when it is not entirely true and you know it, you start to purr just the same. In order to explain to a person what he really is and where, an outsider can actually see much more about me than I can, because I am involved in what I am, I have my own thoughts. And of course I have my own explanations of why I do this and that and even if it is not entirely true I rationalize it so that I can live with it. That which appears to someone else may be just a judgement based on an outside performance or a form of behavior. Maybe they don't know, but maybe because they are, at least, relatively objective and not as much involved as I am, whatever they know and see and then at times dare to tell, may be quite truthful and more truthful than I can find myself. We used to say that that what I think in ordinary life takes place in the formulatory apparatus of my head, the front . That what really takes place in the back of my head could become a little bit more objective, and that the two opinions, one you have of yourself, and the other of someone

else having it of you is exactly the difference between that what you think takes place in the front and that what they think, and sometimes say, takes place in your back. So that their front can be equal to your back of the head. It's quite interesting, because the back of the head is seperated from the front by means of something that can go over into, if one divides a person in his development, of that what is unconscious for a person and that the bridge could be a bridge of objectivity in which that which is in the front of the head becomes real knowledge in the back of the head.

You remember the 3 levels divided in half so that there are 6 squares. You know that kind of a symbol? One, two, three, bridge, four, five, six, seven. Alright, we'll put it on a blackboard sometime but it explains quite easily that a person not you, but looking at you can be much more impartial. Now to say it, you have to be in a good state of receptivity, and that what they say has to be sufficiently reasoned that it could become acceptable to you, so I say you run the risk, because either one or the other may not be there and then it will always lead to an argument. And sometimes you may dislike a person who tells you the truth because you cannot stand the truth, Or if you can stand it to some extent you would like to explain that really it is not so bad. And then it depends on the relationship with the kind of a person, the more neutral he is, the more outside he is, the more he is a baby. Out of the mouth of a baby one hears the truth, the better it will be because the less you are involved with the person who tells you. So a person like a policeman can tell you really the truth. You may not like it, but you have nothing to do about it because after all you don't care about the policeman.. But if it's your best friend, he's not going to tell you, because he's much too sensitive to arouse you, and if you get angry at him he's not a friend of yours any-

more. I think it is right to collect data from different people, because each person may even have a different viewpoint. And then one acquires, on the basis of that, a certain amount of self knowledge. And then it's up to you to see which one you want to believe.. And then you can profit. And when you think there is something in it for you, you can even go and ask. But when you ask, They won't tell.

SIDE B

Barn Lunch/Coffee
Ques.& Ans.
Saturday July 5,1969

So you have to wait until they volunteer or involuntarily say certain things that they didn't control, and it was out before they knew it. If you associate with drunk people they will tell you the truth because they are unaccountable and they don't mind being essential. Alright?

Ques.: This past week I've been trying to prepare myself in the morning immediately upon awakening, I've tried to prepare myself for the day (_____)

Mr.Nyland: How do you prepare yourself?

Person : Pardon?

Mr.Nyland: How do you prepare yourself?

Person : Well, I try not to lay there.

Mr.Nyland; Oh, that's not preparation. That is simply the finching off of (Finishing) your sleep. Preparation is a different thing because automatically you go from bed to standing up. That's no preparation. That's only the change from night into day. Preparation is that you consider the day, how you are going to be during that day and then you prepare. And inorder to have a day, let's hope, more worthwhile, you try to put yourself on a certain level from where whatever you are you will not lose yourself as easily. That would be preparation. Of course I say, "Don't be lazy. Get up." So I get up. So what is the preparation? It's already finished. That kind of preparation doesn't last. Unless during the day you happen to have a talk with someone, said, "You know, I got up at 5:00." Well, then he says, "What a hero", and that's finished. But if you, starting the day, dedicate the possibility of your life to a certain aim if when you start with your eyes open to realize that life is still there and didn't die during the night and that perhaps you are grateful for having an opportunity to live a little longer on

this earth. And that then your attitude in wishing to prepare, you then come to yourself in a certain way and in that kind of a dedication to the day as it might be you invoke something from God and you pray. Or that what is you and your hope that that what is now going to have contact with the outside world will not be fouled up too soon. And that you hope that you can keep the state in which you are when you are just waking up in which you are rested and in which the centers are not as connected as at the end of ~~the~~ a day. And you hope that it might last alittle longer that such centers could actually start to function alittle bit more independently of each other. And that for that you want to make a special effort inorder to bring that about, that would be preparation. I would prepare when I sit and I think of the and whats going to happen and I see myself in that day acting, and I have to do this and that and I have to be very clear that I must do it or perhaps I don't want to do it and maybe I do it because maybe I think it is useful. If I don't like to work in the garden maybe I say I'm going to work in the garden because I have to go against something, because so-in-so say that I ought to go against something, that I have to have something that is friction that I go against the grain and then something will happen so they say. Whatever it is that I wish to use now for this particular preparation, I have to see myself how I might be this day and not like yesterday which of course I remember. And If I have in mind that today, as an opportunity, I would like to utilize for the purpose of growth, I must introduce something in my preparation that will bring that about so that ~~then~~ when I then live that day I can even remember how I started and the level from where I start will be where it is higher not allow me to fall down on earth too soom. Preparation is something like a prayer in the morning. Sometimes it is like singing of a nightingale finishing his song of the night. It is some-

thing that I feel is given to me in the form of light, As I dont need artificiality. It is something in which I realize that I have a body, which body can do certain things and in which I want it have it done in a certain way and that I want to think and feel and I want to use my energy in a certain way so that I can not say that I've wasted too much. And I would like to contain myself if I possibilty can ~~and~~ I would like to keep the level of my being at a certain height. I pray for the possibility not to be affected too much by the outside world and if it happens and I am taken that it may not last too long or that I will have force enough to overcome it and to keep on being myself and not someone else. Preparation ~~is~~ as I say is like a prayer it is not just I get up and now I'm prepared, not at all. Immediately you're caught, everything around you will catch you, your room, the familiarity of everything you've seen already hundreds of times. The way you dress in an habitual way, whatever it is you put on even if you put on an orange tie, It doesn't last very long. But there you go wherever you are into a room, kitchen you eat, you do the same thing. If you live out in the country you catch the train, the regular commuter train 5 min. after 8 and you get to an office 2 min. before 9 and there you are in the office and it is the same monotony. It need not be, and of course there are many people who are free-lance so they can do what they like up to a certain point and they reach a deadline and they have to work like hell in order to make it in time. Or you can spend the day as you like but the next day you have to pay for it. Preparation, of course, can be of such different kinds of ways. but do I prepare for the day during this particular period of earth? Do I prepare for this day so that I can die in peace? Or do I prepare in my day when it starts for the opportunities given to me to try to wake-up and make such attempts so that when I go to the garden, It's not apparent in my daily aim. Of course, it becomes apparent in the life aim when I have a longer period even to think and feel about it.

question of going against the grain in creating friction. It's only for (continued on yellow p. 4)

a purpose that because of this strangeness of that kind of experience I'm reminded why I do it when I do it for that reason to have friction, nothing is gained. But when I connect with it the possibility that something could then be awake and the association of that with the friction as produced will then results in an attempt and I hope of course that it will be successful. The preparation for a day when I get up is that today I will meet God. That's a preparation. Or that when I get up my heart is full of joy because today there will be a miracle. I don't know where from. But somehow or other something tells me that today is exceptional. Then I am prepared. Then I anticipate. Then I live a different kind of life. Then I am already on a level and I am already away from it. (EARTH) I hate to come down and sit in an office, because I know it's going to be spoiled. But maybe I have something that I can keep, and it can stay within me and I can carry it with me during the whole day. That is the aim of the universe I carry with me. It becomes

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But if I want to have a replica of what is this day going to be, this day is different from another day but I Work today inorder to make tomorrow another kind of a day and another and another. I climb a mountain, and I set out with whatever it may be, a stock or a real stick with a point and shoes with nails and I climb and I go slow and I know there is a rhythm and I take one first step after the other on foot and I make sure its a good foot ~~where~~ HOLD.

Mr. Nyland: What is it John? This was the time when at the mountain climbing I stopped. So ~~know~~ Now we go further. But when I climb the mountain I do it for a definate purpose, to have a panoramic view, to see something what can happen during a day of mountain climbing. Yet in that day I hope there might be a high point that I want to reach and I prepare for it by buying the right kinds of a shoe and to sharpen my (_____?) you know with which I climb the Alps, with a point that is sharp or whatever other paraphinalia I want to carry with me when I go and try to climb a glacier. What it is you see that I want with the preparation is much deeper than just saying here I am in bed I got up. The whole day means for me a replica of my whole life. It's really that way when I wish for a miracle in my life it might come today I don't know. But I Hope for it. That is always the problem. How can I make a day different. How can I make a moment different, How can I make a relation different. What will be required of me to see what I can do in any kind of an activity that I'm engaged in so that all the things I do are worthwhile and that I gradually start to understand that somehow or other my ~~conscious~~ SCIENCE will not allow me to waste too much of that kind of energy if I take such energy as given to me by someone in whom I have, you might say, belief and whom someway somehow or other I hope to meet in the future. I am a child of God and I belong to a family and I want to meet the rest of the family

I even want to meet the father and when I think of that during the day early in the morning I say, "Well, today, of course, I won't meet him but I will prepare." I prepare for Work, I prepare for the future, I prepare by standing on the past. Then in the present I will Work and inorder to create in the future that what I want to have as an aim for myself. Maybe it's a little bit more elaborate explanation of what is meant by preparing, but you know Truman, one prepares in the eyes of God. That's the ultimate aim.

ues.: Today I didn't feel very well and this morning I gave into it and laid down and this-afternoon after lunch I didn't really notice what was going on in my body so much and (_____) and I would like to know what I could do tomorrow so that I wouldnt have to give in to my body?

r.Nyland: Don't be sick. Because if you are sick then you have an additional problem. Find out first what made you sick, if you can. What did you do the evening before? How was your sleep? What did you eat? Did you get over tired? What kind of thoughts did you have? What anticipation did you have for today? What disappointed you maybe, the first cracker out of the box. Someone may have said something or was it simply an upset stomach. Find out first what is the cause of that kind of sickness , if it is physical maybe you can fix it. A little pill, bufferin, who knows, glass of water, a good hearty breakfast, a walk. If it is psychological it is a little bit more difficult because you have to work with your brain and you don't know enough about it, how to effect it so that it becomes a little bit more operative. Usually when one is sick pyschologically there's a crystallization in the brain which may have taken quite some time before it actually took the form of that kind of crystal and it takes a long time to decrystallize it, ~~It's~~ because you can not get at your brain so easily. And usually the way to do it is to put in

another kind of activity which forces the original crystallization a little bit in a corner so that it won't have as much to say then after some time the crystal will atrophy when my interest in what I'm doing starts to gain. So whatever it is that happens early in the morning and you want to prevent it for tomorrow you start and go to bed and sleep and sleep well and quiet if you can ,restful thoughts, no particular worry or a discussion or a reading or something that puts you in a different kind of a state. All these things are so simple and they have nothing to do with Work. Work will not cure you of a certain sickness when you object to it. Health will be there when you are not interested in that kind of health. Create for you an interest which engages you in the presence of which that was is an ordinary life as a result of an unconscious state will disappear. So there you are. How will you prepare for not being sick?

Ques.: Well, why isn't there a (very strong interest in work)?

Mr.Nyland: Well because maybe Mother Earth doesn't allow you. Maybe you have to go through certain things in order to reach a certain place. Who knows why you were born? Why is it that you are constituted the way you are? Are you sure you chose your father & mother? Try to find out what it is in you that you consider precious and then when you reach that point or rather when you recognize that what is really you, ask why doesn't it have a better chance to live? That will change your life and then it is not going to be that difficult to Work. The relationship towards that which is essential, essence when one recognizes that and you remember and you have made up your mind because you know it's only the thing to do to give that a fair chance. In the presence of that idea in your mind and that kind of an emotional state in your heart, that what are ordinary affairs of ordinary life, will gradually dissappear. If I could pray to God fervently, it would cure my headache. So that's the answer. Why don't I have it? I haven't got it, Why? I don't care but I wish it

therefore I now have it. Alright? Mother Nature is not always your friend you know. Now what kind of ....yeah?

Ques.: Mr. Nyland, (_____)?

Mr.Nyland ; Now wait a minute what's the other beginning?

Person: My beginning.

Mr.Nyland: When you were born?

Person: Pardon?

r. Nyland: When you were born?

Person: no, when start to Work. When I cone to the Work.

Mr. Nyland; When you came to Work- Good, and now the other is what?

Person: (_____)

Mr. Nyland.; No, I dont understand it George, when you have a beginning of Work for yourself, that's all. What is the other?

Person: (_____)

Mr. Nyland: For you.. the recognition that you want to Work. That's the important part.

Person: You know this ...(_____)

Mr. Nyland: I do not know, NO, NO, George. No, No, I maybe skirting around the ideas but I have nothing to say I maybe intrigued by it, but it does not mean that I will Work , I will know about it and whatever a teacher will may tell and whatever I read as long as its still in my mind and I'm in contact with it it has no meaning. In the sense we mean Work.

Person: Yea, this is what I mean that this difference of teaching before I know it.

Mr.Nyland: Right..Right. How did it start? At what point did you make a decision that something had to be done with the knowledge you had acquired?

Person: (_____)

Mr. Nyland: Again George, there is a certain moment which at the present time you can remember in which you started to make an attempt. The

attempt may not have been very serious but it meant the changing over from a state of neutrality into a state of positivity. Now it does not mean that one starts, that immediately , there are either results or understanding but the attitude is different and it is then directed toward the possibility of evolution instead of looking at the involutionary process or even remaining neutral without wanting to do one thing or another. So the degree and the intensity of Work when one once has started of course gradually becomes cumulative and maybe more and more results are obtained. But the principle is still the same because the direction is the same.

Person:(_____).

Mr.Nyland: No,No, You're still talking as an interest more or less intellectually. I'm talking about the moment that one is actually struck.

Person: (_____).

Mr.Nyland: I see, in the beginning I do not know. I think in the beginning there maybe a realization which reaches a person not at all through his intellect. You see so there is no particular time necessary not even to p ut it to pratice. One is affected at a certain time in such a way that immediately it is there and there is no further question and it does not go through the mind. It is like a thunderclap and the lightning when it strikes home there is no difference between the sound and the light , it's only that when it is a little bit away I see light first after a few moments I hear the thunder, That is an intellectual process and when it gets close to home the intellectual process will be less time consuming . But when I'm struck that is when I live in a building and it is struck by lightning I may even be destroyed but there is no difference between the moment it strikes me as light and the clap of thunder.

erson:(_____).

Mr.Nyland: Yeah, George, what happens when one is engaged in Work over a

certain length of time in one's life? It also is sometimes ~~interest~~ intense and sometimes it isn't. That what takes place for the totality of one's self in that kind of a time length of one's life is exactly the same on a smaller scale in inherent in a day and inherent in the day it is inherent in the totality of that what I am which is engaged in that kind of an effort. And within that when the effort is only done by a few little cells within that that what is life is also infinitesimal small in the cells or the molecules which make up such cells. So you see, I keep on repeating each day the same thing over a certain length of time it is the same thing but for the totality. What takes place in a human being in his lifetime is exactly the same in relation to that what takes place in the totality of the organic kingdom in its own existance. What is for me a day and a night is for organic kingdom the inhalation and exhalation of a breath. And therefore which ever way I now find myself I can go down and explain it microcosmically and I can go up and explain it macrocosmically. But that what I'm interested in is the tetartocosmos which for me is that what I now experience at any one time and then of course the relationship in the surrounding in which I am is exactly the same as the relationship at the higher or even at the lower scale.

Person: (_____)?

Mr.Nyland: I said it a little while ago. When I reach at the certain time through openness that what is essential essence for me then I bring the thunder back home. Then I'm struck without even the advantage of time. If at any one time my wish can be so intense that the miracle happens in which the time second is changed into a moment then I have the realization of Work. Before it happens and maybe it doesn't happen at all , not during the day, I keep on looking in the direction in which I wish to go and the steps may be slow and that what are the thoughts may prevent me and the way where I come from does not leave

me alone because I keep on worrying about what has happened and for that reason I can not give a very definite account of what I am. Than only what I, at certain times, can experience and dependent now on that what is clarity and what gives me, at a certain time, a taste and a realization of the approximate nearness, the close proximity of work. That what enters into subjective state as objectivity. That what comes to me as a realization of infinity in the midst of that what is the form in which I happen to live. That I wish but maybe it doesn't come and at the same time I keep on wishing, as much as I can and sometimes I say, as much as God will allow me." We leave it at that. When I say, "God allows", I have to come to the realization that there is something that is of interest to His Endlessness and without considering myself one of the chosen , I have for me a realization of something existing in me which can be recognized by that what is above, below, left, right, front, back , wherever, all around. And that what prevents me from making contact is that what I am as a human body and them when I say, "I hope His Endlessness will allow me" , I really mean that maybe through some effort or at times even believing in such a miracle that it will be given to me that I will be considered worthy to be open enough to receive and that during a day I could live with that as a wish that expecting that something can happen not knowing where it will come from but that I know that it must exist because I happen to think and in my feelings I know it must be there undefinable nevertheless an experience which at times can take ones breath away. That I wish for my breath to be taken away so that not even my breath is in the way when that could come when I wish to be open I reach the point where I have lost everything of myself and that then I hope there will be a turning point in which that what is alive in me will turn towards the possibility of further growth. A prayer for that wishing God to create that is the same as believing is a potentiality of one's self and that all

one has to do is to have that kind of knowledge which one can at times by means of the application of it change into an understanding of it that kind of oneness. Such prayer is a preparation for the day, such prayers should be on your lips when you go to sleep for one moment before you fall asleep and close your eyes try to realize that you are there after a days work, maybe honest work, maybe tired, but you have a certain state to maintain. You can not allow yourself to be dragged down too much by being too tired. For one moment you come to yourself. For one moment you pray to God "Protect me, take care of me, I wish take care of my body, take care of my feelings, my mind, let me have wisdom to take care of it all , upon Your command with You being there as if You could be, and then tell me what I should do." If you do, you won't be sick the next day because you'll have something to live for. If there is a desire in one's self that life is worthwhile and that you have to catch it because it maybe (ephemeral) and before you know it, it may leave you and you might be sorry ever after. Then take the moment when the thought comes and then utilize that thought and changing it over into the realization and saying then with your thoughts supporting and with your emotion suspending it in front of you and with your mouth simply formulating you say, "I AM", and then fall asleep.

I'll see you tomorrow-- Goodnight.

The End.